

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

## CHRISTIAN REFLECTOR

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### Missions.

From the Baptist Missionary Magazine for March.

#### Karens.

Our previous accounts from Mr. Ingalls, and  
from the station at Mergui, to Sept. 9,  
1839. The natives had just completed a com-  
modious chapel for worship, and the mission-  
aries, Messrs. Ingalls and Brayton, and their  
wives, were laboring in hope, and with encourag-  
ing success, in preaching and in conducting  
their Burman and Karen schools, which are kept  
up at this station during the rainy season. Still,  
Mr. I. says, "Our brightest prospects are among  
the Karens; the Burmans of this province glory  
in rejecting the gospel. God is pointing out the  
Karens as the people whose day of salvation has  
come; to them the gospel is indeed good tid-  
ings, while to most of the Burmans it is foolish-  
ness."

#### Baptism—Attack of illness—Departure for the jungle.

Mergui, Sept. 24, 1839. To-day, in presence  
of a large assembly I baptized six Karens.—  
These individuals were from the boarding school.  
The solemn ordinance was witnessed, and re-  
marks listened to, with more than common inter-  
est. O that the truth heard be sent home  
with divine power to their hearts!

29. An unusual number of Burmans at wor-  
ship to-day, some of whom give us reason to  
hope that their hearts are affected with the truth  
of the gospel. In the evening two Karens, one  
a chief, came in, neither of whom is a believer.  
This chief has been a notorious drunkard.—  
When my eye first fell upon him I saw, by his  
countenance, that a great change had taken  
place in his feelings—he was now as harmless as  
a lamb; the large tear rolled down his cheek as  
he told me that he had given up his arack and  
was now praying to the blessed God for mercy.  
Praise be to God for showing compassion to the  
poor man. This has been a good day; though  
sorrowed with much speaking, and the body ready  
to faint, the soul rises in strong desires that  
blessings may descend upon the Burmans and  
Karens surrounding me.

Oct. 7. This morning had an attack of bleed-  
ing at the lungs, produced by too much speak-  
ing. I have been wont to consider my lungs as  
almost invulnerable, but now feel how frail I am.  
The discharge of blood not being great, still I fear  
an apprehension of immediate danger, still I fear  
an interruption to my public labors. The hemorrhage  
continued till November 6, with little inter-  
mission, when, through the blessing of God, it  
was wholly removed.

Nov. 9. Left Mergui in company with Mr.  
Brayton for Palau, a large Burman village about  
half way to Tavoy. Preached at a number of  
small villages; gave away some testaments and  
tracts. Some listened with apparent interest,  
while others opposed with much hardness of heart.

19. Left with my family for the jungle, ac-  
companied by Mr. and sister Brayton, and on the  
20th reached Kabin, the loved village where the  
principal Karen church in this region is located.

#### Found the brethren in peace, rejoicing in an abundant harvest of rice and the fruits of the earth, the reward of their hard labors. Our re- ception was most cordial. Met with them in the evening, and reached from Psalms 65: 11.

#### Repeated baptisms—Sickness of Mrs. L.—Visit to Mazau—to Kabin.

24. This evening had a meeting for the ex-  
amination of candidates for baptism. Ten came  
forward and requested the ordinance;—a num-  
ber more, considered too young by their parents,  
were very anxious to apply. The evening was  
happily spent in listening to their relation of  
God's love and mercy to their souls. I rejoiced  
to witness the clearness of their views of the way  
of redemption through Christ. He was their  
only refuge, and since fleeing to him they had  
found great peace.

24. Met again this morning and completed  
the examination of the candidates. About five  
o'clock, as the sun was declining in the west, we  
assembled upon the banks of the beautiful stream  
that winds along in front of the zayat, and led  
these willing converts in the footsteps of the Sa-  
vior. They were "buried with Him by bap-  
tism into death," and "like as Christ was raised  
from the dead," so we trust they will "walk in  
newness of life." In the evening we commemo-  
rated the love—the dying love of Christ; about  
seventy were present.

Jan. 10. Through the past month Mrs. In-  
galls has been confined to her bed by a fever,  
and some part of the time apparently near her  
grave. But God has been merciful, and spared  
her. She is now so far recovered that I am  
making preparation for a short tour to the jung-  
le.

11. Reached Mazau; found the brethren  
steadfast in the faith, and a number of inquirers.  
After evening service, four requested baptism.

12. This morning we met and organized a  
church of six members—then proceeded to ex-  
amine the candidates. All gave evidence of  
faith and repentance, and were baptized and  
added to the church. In the evening broke  
bread to this little band—this was a memora-  
ble day for Mazau. Never before, since the as-  
sension of our Lord, was the ordinance of bap-  
tism administered in this region, or the emblems  
of a crucified Savior exhibited. To me and the  
little church, the season was joyful, solemn, and

holy—God was there. Among the baptized was  
the wife and son of the head man. This chief  
was baptized last year by Mr. Kincaid. For  
nearly two years he has stood alone and preach-  
ed to his drunken relatives. The aspect of this  
village is changed. God has done great things  
for them, and to his name be all the glory!

17. Yesterday I left Mergui with Mrs. In-  
galls for Kabin, her health being so far restored  
as to warrant her undertaking the journey, and  
early the next morning we found ourselves near  
the village. The native brethren hearing of our  
approach came down and pulled our boat up to  
their village. This act of Christian affection,  
performed with so much good will, added another  
to the many ties that bind us to them.

21. We have held frequent meetings with  
the church, and have found that some of the  
younger members have been drinking toddy—a  
drink procured from a certain tree, and sold by  
the Burmans. It resembles, I am informed, cin-  
der; and if taken in large quantities, produces  
intoxication. Members of our churches are not  
allowed to partake of this deceptive beverage.—  
Those who had been seduced by the Burmans  
came forward, and on their making a full con-  
fession were forgiven. The natives are now  
ed to this arrangement, and in a short time we  
found our raft in readiness. They were made  
by lashing five or six bamboos together for the  
bottom, and one on each side for a railing; up-  
on these they placed some split ones for our  
baggage.

#### Excursion to the Tenasserim—Voyage on a raft —Baptism, and a church constituted at Te- mah.

27. Early this morning I started in company  
with Mr. Brayton for Tawah, a village on the  
Tenasserim. We go by land over the moun-  
tains—the route taken by Mr. Kincaid. After a  
toilsome march through jungles and over moun-  
tains, we found ourselves, as the sun was going  
down, about half way to our place of destination.  
The road not having been travelled for nearly  
a year was bad indeed; we pitched our tent in  
the solitary woods by the side of a stream,  
and having lighted our fires to protect us from  
the wild beasts, we laid ourselves down to rest.  
The Karens, more thoughtful of a breakfast the  
coming morning than of sleep, soon disap-  
peared with their lighted torches. After a short  
absence they returned with a number of immense  
frogs, which they informed us were excellent  
eating.

28. About 11 o'clock we reached a stream  
near the ascent of the highest mountain between  
us and Tawah. The Karens told us they could  
construct rafts and descend the stream, and so  
avoid the mountain road. We willingly assent-  
ed to this arrangement, and in a short time we  
found our raft in readiness. They were made  
by lashing five or six bamboos together for the  
bottom, and one on each side for a railing; up-  
on these they placed some split ones for our  
baggage.

With a Karen at each end with a setting pole,  
we commenced the descent of this rapid stream.  
We soon found that rapids and rocks were abun-  
dant, and that it required about as much agility  
and skill for us to keep on the raft, as it did for  
the Karens to guide it. More than twenty times  
we found ourselves on the rocks, and once, with  
all my care, I found myself in the water. After  
passing ten or fifteen miles in this manner, about  
sun down we reached Tawah. Last year Mr.  
Kincaid baptized four at this place, who had  
removed to other villages. We found three con-  
verts and a good number of inquirers who had  
removed to this place last year. We had an as-  
sistant stationed here during last rains. Ten  
came forward for baptism.

29. Early this morning we commenced the  
examination of the candidates. They gave very  
good evidence of saving faith, and were receiv-  
ed to this arrangement, and in a short time we  
found our raft in readiness. They were made  
by lashing five or six bamboos together for the  
bottom, and one on each side for a railing; up-  
on these they placed some split ones for our  
baggage.

#### Having commended this church to Him who alone can build it up and sustain it, we bade the brethren a reluctant farewell, and recom- menced our voyage down the Tenasserim on our raft.

Feb. 2. Reached Yaboo, where there are  
two converts, and where we stationed an assis-  
tant last rains. On my visit last year, there were  
many hopeful inquirers here, but we now found  
all cheerless and gloomy—many who appeared  
well then, are now arrayed in opposition to us.  
One reason they alleged was, "that many of  
their friends went last year to Mata and died of  
cholera." I fear a more prominent reason is,  
the unholy walk of the two Christians, who ap-  
pear to have but little religion. We found not  
much to encourage us at this place; the head  
man has set himself against the gospel, and goes  
about doing all he can to stop the work of God  
in this region.

6. Reached Kabin and found our families  
well, having accomplished a tour in eleven days,  
that would have occupied a month had we gone  
up the Tenasserim in our boat instead of going  
over land.

#### Addition to the churches—An Association pro- posed—A Burman decider.

9. Two individuals were received and added  
to the church by baptism. There being now  
four small churches in this region, I informed  
the brethren of the custom of our American  
churches in regard to Associations. They man-  
ifested great interest in the subject, and with  
much good feeling resolved to invite the brethren  
and sisters of the three adjacent churches to  
hold a general meeting with them, to continue  
three days, commencing on Friday the 25th of  
the month. I have long been desirous of getting  
up a yearly meeting of this kind, but hesitated  
about mentioning the subject, fearing it would  
not succeed—the measure has taken well with  
the native brethren, and if we should have a  
meeting it would become established.

11. Left this morning for Thing-bong, about  
one day's walk in the direction of Tavoy.

12. Last evening, broke bread to this little

church—a privilege they had not enjoyed for two  
years. Above twenty were present at the com-  
munion. Two candidates were also received  
for baptism. This church has not the prospect  
of large additions, as there are but few Karens  
in the vicinity. Having spent the amount of  
time deemed expedient at Thing-bong, return-  
ed to Kabin on the 13th.

21. Yesterday visited a village where a Bur-  
man has set himself up as a great teacher, and  
has collected six or seven families of Karens,  
with a few Burmans, who pay the most strict  
attention to his requirements. We found a large  
zayat in which they assembled for deeds of dark-  
ness—it was unlike any thing of the kind I have  
seen in the country—the outside was painted in  
a most singular manner, and the inside filled  
with various objects calculated to deceive the  
poor creatures whom he has deluded. I found  
him fully prepared to oppose the gospel. His  
wife also set upon me with a flood of words that  
I could never understand fully nor attempt to  
answer. She was afraid that her husband would  
lose his standing or not be able to maintain his  
argument. I left this village with a heavy heart;  
these souls have fallen into craftily hands, and  
while this Burman lives, there is little hope of  
their attending to the gospel. The location of  
this village is the most gloomy—far retired from  
any habitation, in the midst of a dense jungle—  
without one pleasant feature.

#### A Karen Baptist Association constituted—An interesting season.

27. The Christians from four distant villages  
have arrived to attend the meeting. Men, wo-  
men and children, have travelled over bad roads,  
some two days' journey. Among the number  
were some who grey hairs intimated that this  
would be the last general meeting they would at-  
tend in this world. At our evening worship,  
found our zayat full.

28. Met at sunrise for prayer. At nine met  
again, when letters were read from the churches  
giving a short account of the state of religion,  
the number added, and their future prospects.  
The church at Mazau reported twenty inquirers.  
This exciting being new, possessed much inter-  
est. My own heart was deeply affected, not so  
much from what was passing before me, as from  
recalling seasons of this kind enjoyed in my  
dear native land. Met again in the afternoon  
for prayer, and in the evening for preaching.

27. After a season of prayer, preached from  
Romans 9: 1. In this meeting the presence of  
the Holy Spirit was most evident—tears were  
flowing; one chief said that "his mother and  
two brothers were still unconverted, and request-  
ed prayers for them,"—others with much feeling  
requested prayers for their friends. I have never  
in this country witnessed so much tenderness  
of feeling. In the afternoon, met to hear the  
experience of a number of candidates who had  
requested baptism; among the number, the head  
man of Tawah, who was not at home when we  
visited that village; his son, a bright lad of  
twelve or fourteen, was also among the num-  
ber.

March 1. Sabbath. Six arose in our morn-  
ing meeting and requested the prayers of the  
people of God. At 12, we repaired to the river  
side, when eight including one Burman were  
baptized. The assembly that lined the banks  
being mostly Christians, manifested by their hap-  
py countenances and the melody of their sacred  
songs, the joy of their hearts. In the evening  
we commemorated the dying love of Christ; over  
one hundred were present.

2. Early this morning we all met and prayed,  
and gave the parting hand. The brethren vot-  
ed to hold another meeting at the same place,  
next year.

Having now completed my labors in the jung-  
le, I left Mergui. Mrs. Ingalls has spent the  
season at this village (Kabin), and had a  
school of ten or fifteen girls. She has also had  
female prayer meetings with the sisters of the  
church. This village is likely to be permanent  
and has the prospect of a rapid enlargement.  
The natives have planted many fruit trees, and  
procured buffaloes. The church numbers be-  
tween seventy and eighty.

In a letter dated March 6, Mr. I. states that  
the church in M. had been under the painful  
necessity of excluding one man.—"He had been  
employed as an assistant, and promised fair, but  
in an evil hour was tempted to gamble. To cut  
him off was painful, but the cause demand-  
ed it." Under date of March 17, he further  
says:

I am now engaged in building a zayat for  
preaching on the main street, but get along very  
slowly, as most of the people are off to the co-  
fields. The Hon. Co's clearance came in yes-  
terday with men and tools to work the mines,  
bringing information that immense quantities of  
coal would be required for the armament pro-  
ceeding against China. Every man gets em-  
ployment and ready money, so that it is with  
difficulty that we can procure a few hands to do  
our work. We are also making arrangements  
for our schools the coming rains.

The present season we have been afflicted  
with sickness, but through the tender mercies  
of God we now enjoy good health. Mrs. Ingalls  
has better health now than she has had before  
since coming to this country; we have our trials  
as well as consolations. From the Board under  
whose patronage we labor, and from the church-  
es by whose liberality we are sustained, we ask,  
for ourselves and the heathen among whom we  
labor,—fervent prayer.

From the N. Y. Bapt. Register.

HAMILTON, Lit. & Theo.  
Sem. Feb. 13, 1841.

MR. EDITOR—If you think any, or all of the fol-  
lowing extracts, of a letter from Br. LOVELL IN-  
GALLS, dated Mergui, May 18, 1840, directed to the  
subscriber, will be interesting to the readers of the  
Register, or subserve the cause of missions, they  
are at your disposal.

Yours affectionately,  
NATHANIEL KENDRICK.

DEAR SIR—My great object in writing, is to give  
you what information I can, upon the state of re-  
ligion, and prospects of this station. When Mr.  
Malcom was here, he put the population at 10,000,  
it now amounts to nearly 20,000, that is, in the  
province of Mergui. This province on the east is  
bounded by Siam, in which are a large number of  
Karens, speaking the same language with the Ka-  
rens, of the provinces, so that the number to whom  
the gospel is accessible from this part, is very large.

If it is practicable, I shall send some assistant next  
dry season into Siam, to visit the Karens.

High praises are due to the Most High, for what  
he has accomplished already. We have had the  
rich privilege of baptizing above forty at this sta-  
tion the past year, and constituting two new church-  
es, making four connected with this station. To  
go and baptize them, and then see them enter in-  
to solemn covenant to maintain the ordinances as  
revealed in a church relation, fills the heart with  
joy unspeakable. In planting these new churches  
on heathen ground, leads to many interesting re-  
flections. The eye of faith follow these churches  
through the lapse of coming time, sees their en-  
largement and expansion, their multitude and glo-  
ry in the happy days of the millennium, and they  
live in the endless life. How blessed are those fathers  
in the church who have by instruction, labor,  
and prayer, sustained the mission cause, and how  
much more blessed is that adorable Savior, who  
sheds such an influence upon his children. You  
would be greatly delighted, could you have a personal  
acquaintance with these converts among the  
Karens.

In regard to the Burmans our faith and hope has  
to sustain us, as yet the number who have embrac-  
ed our religion, is small; they see no beauty  
or loveliness in the Crucified; they prefer the sys-  
tem of Buddhism, cheerless and hopeless. I have just  
finished a discussion with an aged Burman, and  
have interrogated him in regard to his desires and  
hopes as it respects the future, and will give you  
his answers.

Where do you wish to go to death?

"Nigbon."

Is there any God there?

"No."

Will you meet your beloved friends, wife, and  
children there?

"No, there is nothing but perfect destruction,  
complete annihilation of soul and body."

Why desire so fearful a destruction?

"To escape misery."

The fact is, they know of no exemption from  
misery, but the extinction of existence—for this  
they make their offerings and worship their idols.

Then how delighted to spread out the vision of  
an endless life through the grace of our compas-  
sionate Savior—to tell them of a reunion of  
friends in the presence of God, where separation  
never comes, affords a double pleasure, as it can  
never be done without recalling those from whom  
they are separated for time, and with whom the  
reign of eternity will be joyfully passed. I have  
alluded to the manner in which a Burman reasons,  
and his views of the future, and it would seem an  
easy matter to persuade him to abandon a religion  
so cheerless, for one so full of promise. Not so.

Moral suasion is powerless; grace omnipotent grace  
can alone subdue them to the gospel. There is  
much enthusiasm around the subject of mis-  
sions, which vanishes at once when we come  
in contact with the heathen. But I must not en-  
large upon this topic,—one object in writing was  
to inform you of the great want of laborers. I  
will only allude to this little station. Here, as I  
have said, there are 18 or 20,000, who are waiting  
for man to attend to their spiritual interests. To every  
one of these the gospel must be preached, again  
and again; a false religion to be encountered at  
every step, every truth contested. Now how can  
one man do all this preaching? I try preaching  
in distinction from giving tracts; tracts are good  
in their place, and this is after a man has been  
faithfully preached to. I fully believe if five-tenths  
only of the whole amount expended for tracts, had  
been expended, and the remainder appropriated to  
wards sending the living preacher, far more con-  
verts would have been won to Christ. I am con-  
vinced from my own experience, that tract distri-  
bution, unaccompanied with faithful preaching is a  
dead loss. I therefore give no books now, but to  
those who pay good attention to the preached word;  
the voice of the Spirit around the subject of mis-  
sionaries, it is for this reason that more help is de-  
manded here. I have once injured my lungs by  
too much speaking, and fear whenever I engage in  
preaching, that I shall injure them again. Still, I  
must preach, and if I had lungs of iron, could not  
accomplish half that I demand. I have a preach-  
ing zayat, and have company every hour, but find  
I can not preach all the time. Was there a man  
to divide this labor with me, much more would be ac-  
complished.

Often do I think of the many young men at Ham-  
ilton, who would make this the field of  
their choice, I am aware of the destination of  
other sections of the field, and fear my prospects of  
a colleague will be poor.

The embarrasments of the Board for want of  
funds, to carry forward the plans of benevolent  
effort has deeply affected our hearts, as it indicates  
that the feeling in the church is not commensurate  
with the wants of the world, and is calculated to  
extinguish the spirit of missions in the hearts of  
those young men, whose hearts now burn with de-  
sire to obey the Master's last, great command. Do  
not encourage all who feel impressed with the wants  
and woes of the heathen, to persevere, and hold  
themselves pledged to go to the foreign field, so  
soon as God shall open the door. It seems strange  
to me that any Christian can remain cold and in-  
different on this subject, and witness the embar-  
rassment of the Board without weeping and lamenta-  
tion, and great effort; if any are afraid of making  
sacrifices, let them look to Jesus. He made  
one, and can we call any thing we do, to advance  
the cause for which he bled, a sacrifice? I do not  
feel that I have, or can make any thing, that de-  
serves such a title. His service is a delight, and if  
the church could enter into the spirit which actu-  
ated the Lord Jesus, she would arise to the work of  
missions, with a zeal that would not abate until  
the shout of triumph is uttered in heaven, that the  
"kingdoms of this world are become the kingdoms  
of our Lord, and of his Christ."

I am not writing to find fault with the church.—  
I look with amazement upon what she has done,  
and is doing, and rejoice in the midst of all the  
darkness surrounding me, in view of the grace the  
divine Savior has bestowed upon my brethren.—  
How honored the church and the servants of God  
at the time in which we live, but I must forbear.

My health with Mrs. Ingalls, and our two sons,  
Austin and Robert, is good. With affectionate re-  
gards to the Professors of the Institution, and the  
brethren studying there, I remain yours,  
Very affectionately,  
LOVELL INGALLS.

From the Missionary Herald.

Recent Intelligence.

CONSTANTINOPLE.—On the 25th September,  
Mr. DWIGHT, writing of the shyness of the Ar-  
menians, in consequence of the tyranny of their ec-  
clesiastics which has resulted in so much persecu-  
tion during the last two or three years, re-  
marks—  
There is, however, a perceptible change going  
forward in this respect. We receive more calls,  
and many who a few months ago, would not  
have dared to be known to have any thing to do  
with us, now accost us in the streets and pub-  
licly invite us to sit with them in their shops or  
other places of public resort. Still they will not  
come to us for formal religious services. During  
the last year I have had a public service in Ar-  
menian twice every week. It is an expository  
exercise, with prayer, all in the Armenian lan-

guage. I have tried to induce the Armenians to  
attend, hoping that it would by and by become  
a regular preaching service in every sense of  
the term. But my efforts have hitherto been all  
in vain. From ten to twelve individuals, in all,  
have attended it, though in no instance has that  
number been present at one time. So great is  
the fear of those who do attend, that if a stran-  
ger is likely to be present they will not come.—  
They are afraid of one another, and afraid even  
of their own shadows. If we tell them it ought  
not to be so, they will say, "If you will protect  
us from the fury of our patriarch, we will not  
fear." I cannot communicate to you how deep-  
ly I am tried in regard to this thing. If I knew  
any method by which the people could be induc-  
ed to come to such a service as the one in ques-  
tion, I would surely adopt it. But in spite of  
all our efforts they are afraid to come to us, what  
can we do? I feel, for one, that we must wait,  
hoping for a change of circumstances; and in the  
mean time be active in trying to do the people  
good in every way in our power. If they will  
not come to us, we must go to them. Many will  
not receive us, but others will; and we must en-  
ter every open door before we can reasonably  
expect God will open for us those that are closed.

Two months later, November 26th, Mr. DWIGHT  
writes respecting the continued change of feel-  
ing that is observable among the Armenians at  
Constantinople and the vicinity—  
Our books are beginning to sell, and the people  
are fast losing their fears in regard to inter-  
course with us. I am about taking a room in a  
khan in the city, where I hope to go two or three  
days in a week, for the purpose of being more ac-  
cessible to the people.

Mr. Hamlin has commenced his school this  
week, and his prospects as to the number of  
scholars are good. Indeed there is not a doubt  
that we shall be obliged to send a great number  
of applicants away for want of funds to support  
them. Will not the christian community at  
home give us more ample means? An English  
merchant here is going to support one scholar,  
and he will also contribute from ten to fifteen  
dollars monthly towards the support of one of  
our pious priests, who is about leaving the regu-  
lar duties of the priesthood, and to come into  
our employ as a sort of city missionary. He is  
a most valuable man, and we must be permitted  
by and by to support him entirely, if necessary,  
as a permanent assistant to this mission. Ho-  
manes is also doing good, and he is also at pre-  
sent supported by us.

MADRAS.—October 10th, 1840, Mr. Winslow  
was at Chittoor, on his way Bangalore, where he  
was expecting to spend a few months with the  
hope of restoring the health of Mrs. Winslow  
and one of his children. Bangalore is about  
200 miles west of Madras in an elevated and  
beautiful portion of the country. The congrega-  
tion at Royapuram had been very good for  
some months previous to his leaving Madras,  
and there were some candidates for admission  
to the church. Doct. Scudder has just returned  
from a tour of six weeks for the distribution of  
books and tracts. One or two additional mis-  
sionaries were greatly needed at Madras, as the  
labors necessarily connected with the operations  
there were becoming too great for the small num-  
ber of laborers.

The health of Mrs. Muzzy of the Madras  
mission was so much impaired that she with her  
husband had gone to the Niegleries. Her  
husband, Mr. and Mrs. Tracy of the Singapore  
mission, who had been some time at the Nieg-  
leries was understood to be improving.

While at Chittoor, Mr. Winslow and his fam-  
ily enjoyed the hospitality of Mr. Groves, an  
English gentleman, who some years since under-  
took an independent mission at Bagdad on the  
river Tigris. He is now engaged in a similar  
undertaking at Chittoor, seventy or eighty miles  
west of Madras. Of his mission Mr. Winslow  
remarks—

He has here a large establishment which it is  
intended to make a self-supporting institution.—  
They cultivate the mulberry, feed silk-worms,  
etc. etc. There are now in the school forty-  
eight girls and forty six boys. The establish-  
ment is young but promises well, and I hope will  
prove, what I have long desired to see ascertain-  
ed, that self supporting schools can be formed  
among the Hindoos. If this cannot be done,  
how are the youth of the country to be generally  
educated? Mr. Groves has some peculiar views,  
but is an excellent man and an ardent philan-  
thropist.

SINGAPORE.—Rev. G. W. Wood arrived at  
Philadelphia 25th January, in the ship Monte-  
zuma.

The health of Mrs. Travell having become  
much impaired, it was the opinion of the breth-  
ren of the mission and of the physician consulted  
that a voyage was the only means of restoring  
her to health and usefulness; and she according-  
ly embarked in October and proceeded to St.  
Helena and thence to New York, where she ar-  
rived early in February.

LETTERS.—Letters have been received from the  
missionaries bearing date as late as August 24th.  
The hot season, owing to great rains and the  
overflowing of the low grounds, had been un-  
usually sickly, and most of the mission families  
had suffered more or less, but the health of most  
of them was improving. Mrs. Benham had  
been bereaved of her infant child. The king  
and all the officers of government, though prob-  
ably acquainted with the nature of the labors in  
which the missionaries were engaged, continued  
to be friendly.

SOUTHEASTERN AFRICA.—On the 24th of Sep-  
tember, Mr. GROUT writes from Unlazi, near  
Port Natal, that some events had occurred which  
threatened to cause strife between the Dutch set-  
tlers and Umpanidi, the present chief of the Za-  
lus, and this had prevented Mr. G's removal to  
Umpanidi's town, as he had intended, and as the  
chief had requested. He hoped, however, that  
without great delay, the way might be opened for  
his removal. Mr. Lindley was still laboring  
among the Boers, who furnished means nearly  
adequate for supporting himself and family.

Brother Rufus F. Buel, late graduate of the An-  
dover Theological Seminary, was ordained to the  
work of the Gospel Ministry, at Hamilton, N. Y.,  
Jan. 23. Brother Buel expects soon to leave this  
country on a mission to Greece.

## Religious.

From the New York Observer.

### A Sinner led to the Savior.

It was a beautiful afternoon of a summer Sab-  
bath, when a younger brother about sixteen years  
of age, came into my room, and throwing his  
arms around my neck, said, "I want you to pray  
for me."

It was a moment of surpassing interest, and  
emotions never to be told or forgotten were awak-  
ened in my heart. He had always been what is  
called, "a good boy"—his life had been marked  
by the strictest morality, and his attendance on  
the duties of religion made it impossible to de-  
tect in his character any thing amiss. And while  
I had looked upon him as a stranger to the Sa-  
vior, and in need of regenerating grace, I never  
expected to see him strongly excited in view  
of sin, or the prey of peculiar distress. He  
seemed so near the kingdom of God; like the  
young man in the gospel, he had outwardly kept  
all the commandments, so that it appeared as if  
he must easily be led to embrace the Savior.—  
His morality had allayed my anxieties in his be-  
half, and the interest he had ever manifested in  
the subject of religion tempted me almost to for-  
get that he was still in his sins, an enemy of God  
and heir of hell. And when he broke in upon  
me with the solemn demand that I should pray  
for him, it startled me as if he had come in star-  
ving and asked for bread.

Perceiving that he was in great distress of  
mind, I desired him to sit down for a moment  
and tell me the occasion of his anxiety freely,  
and then I would comply with his request. He  
said that the subject of religion had for years  
been often before him, and he had always intend-  
ed to become personally interested in it, but, he  
added, "when in the prayer meeting last evening  
you closed your remarks with the words, 'Choose  
ye this day whom ye will



he had just passed, we rose from our knees—we had been praying and conversing for about two hours—and walked out together. A Sabbath's sun was just setting, but a brighter sun, with healing in its beams, was rising on his heart.—We met some young and unconverted friends, and at my request he told them what God had done for his soul, and tenderly invited them to seek the Savior he had found.

My brother is now a minister of the New Testament; and will never forget the two hours that we spent on our knees in the summer of 1831.

#### A VILLAGE PASTOR.

##### Facts for Sunday Travellers.

A correspondent furnishes the following facts and vouchers for their entire correctness. They are worthy of being considered by those who, on slight grounds, will permit themselves that it is proper to travel on the Sabbath.

In the autumn of 1836, a minister of the gospel from one of the New England States, started on a journey to Michigan, taking the usual route through the western canal, lakes, &c. At Utica he took passage on board a packet for Buffalo. He had as fellow passengers, beside others, a man and a woman, and a young man, all of whom he kept in view. As the Sabbath approached, the party were drawing near to Rochester. The question very naturally arose among them, who were going to stop till Monday—various feelings were expressed. One remarked that he did not intend himself to travel on the Sabbath, but his business was very urgent. Another said he always intended to stop on the Sabbath when travelling—but he had engaged to be at such a place by such a time, and he could not fulfil his engagement if he stopped. A third had left his family peculiarly situated, and must be at home by such a time, he did not see how he could stop. The most of the party, however, were in suspense, whether to proceed, or obey the command of God and stop till Monday. Matters remained in this state, till at length the time arrived which was to test the question. The boat arrived at Rochester about 8 in the evening. The stop was short and the decision must be quickly made, as the boat was unmoored and ready to depart; the above named minister and one young man, from Connecticut, were the only individuals that left. The others found or thought they found their business so pressing that they could not stop till the Sabbath was ended. They accordingly took their departure, expecting, no doubt, that they would gain a day by travelling on the Sabbath. But the result clearly proved "It is not in man that walketh to direct his steps." On Monday morning the two individuals who had kept the Sabbath at Rochester, took another packet and started on their journey, expecting that their companions who they had left on Saturday evening would be in advance of them, and they should not see them again. On Monday evening they arrived at Buffalo, and on Tuesday morning took a steamer for Detroit. When they arrived at Dunkirk, they found one of the large steamboats of the lake nearly immersed in the water.—She had left Buffalo on Monday—soon after a leakage was discovered and every effort to stop it proved unsuccessful. The hourly waters began to find their way through the crevices and take possession of the cabin. In this situation she arrived in Dunkirk harbor while the lives of those who were on board were in eminent peril. Here she soon sank in shallow water leaving her deck and appearing only visible above the surface to this vessel here the pious Sabbath breakers who had left Rochester on Saturday evening. Providence had intervened and arrested them in their progress. They travelled on the Sabbath, but they were forced to keep Monday. On Tuesday morning the minister and the young man, who had stopped to keep the Sabbath, overtook them. They again embarked, and from Dunkirk the party proceeded up the lake in the same boat.

This same minister having accomplished his business in Michigan, started on his return home. On the second day he fell in company with two Baptist brethren, ministers of the Gospel, with whom he had a partial acquaintance. They pursued their journey together for a day or two, as much as their different modes of travelling would permit; at length the Sabbath drew on, accordingly the two Baptist brethren put up at Ann Arbor about the middle of the afternoon on Saturday, intending to leave till Monday morning. The other minister proceeded a few miles farther, and stopped at a public house, where he likewise intended to spend the Sabbath. But here he found every thing uncongenial to his purpose. The western country, and especially Michigan, at this time was alive with men of all characters who were eager to make money. Every public house was filled to overflowing, and the Sabbath was like any other day of the week. Here this minister of the Gospel was thrown into circumstances of temptation. He had left his family at home in deep distress, and his long absence rendered him anxious to press on. He forgot the salutary lesson he had received two or three weeks before on the subject of keeping the Sabbath. He left the inn at a late hour, and pursued his course. After a hard "Sabbath day's journey" he arrived at Detroit in the evening, thoroughly drenched with rain, and what was still heavier to be borne, oppressed with a guilty conscience which all day long had been ill at ease. But here, again, the Lord interfered to show that nothing is gained by breaking the Sabbath. This minister made arrangements to pursue his journey through the lake on Monday, but no suitable boat could be found that left Detroit on that day. Thus, again in other case, this minister who had travelled on the Sabbath, was compelled to stop on Monday. On Monday morning the Baptist brethren who kept the Sabbath at Ann Arbor arrived. On Tuesday morning the three ministers were found on board the same boat pursuing their course down the lake together. Here they conversed upon these striking and interesting facts, and had occasion to praise God who had so clearly shown that it is even the temporal interest of men to keep the Sabbath.

In the autumn of 1837, this same minister of the gospel removed with his family to the state of Michigan. At the commencement of his journey which was by land, he resolved that the Sabbath under no circumstances should be encroached upon during his progress. His course lay through Canada from Lewistown to Detroit. At this time this thoroughfare through "the Queen's dominions" was full of emigrants, all "wending their way to their different localities in the far west"—all were intent to make what progress they could on their long and tedious journey. For two or three days at the close of the week this minister had for fellow travellers some four or five families from western New York and Pennsylvania, who kept in the neighborhood of each other for nearly a hundred miles.—When the Sabbath arrived the minister and his family stopped at a private house, and during the day attended meeting with the Methodists. The other families were so hurried that they could not afford the time to stop. On Monday morning the minister started with his horses, his family and himself greatly recruited by the rest of the Sabbath. His fellow travellers were now "a Sabbath day's journey" ahead, which could not be less than 20 or 25 miles, and he expected to see them on the 25th day of the same week, however, he overtook them, and enquiring how they got along, they complained that they were weary of the travelling, and that their horses were so tired that they could not go any farther. The minister whipped up, drove by them, and when another day of rest returned, these Sabbath travelling families were probably half a day's drive in the rear, wondering why their progress was so slow.

N. Y. Oss.

Nothing annoys an enemy more than kindness.

## Religious Intelligence.

### Religious Persecution.

A letter from a gentleman in Hamburg, published in the London Baptist Magazine for February, relates the following instances of persecution in Germany. Baptists it seems are an "unacknowledged sect" in that country, as well as the "sect every where spoken against" like their brethren of old. At Altona, where every other religious sect have been permitted to meet without privation or molestation, the Baptists have been annoyed and harassed most unmercifully. Count Blucher is the president of this town. There are two members of the Baptist church there, a man and his wife, who lately had a son born. When the chief pastor heard of the birth of the child, he immediately sent for the father and demanded that it should be sprinkled. On his refusing, the civil authorities were informed of it, and he was summoned before the president, who treated this brother in a most ruffianlike and disgusting manner, telling him he might go to the devil; and if he continued to refuse to have his child sprinkled, he should be banished. "Another case of opposition and persecution occurred about a fortnight ago under the same government; the authorities refusing to marry two individuals because they were Baptists. A sister, living with an English family at Altona, was engaged in marriage to a member of the church at Hamburg. It is customary to celebrate the marriage in the parish where the bride resides. The bridegroom had all the papers and documents required for such occasions, and proceeded to Altona to obtain permission from the president to have the ceremony performed. But when it was discovered that both the parties were Baptists, this brother was laughed at, the application was rejected, and in other ways he was treated with indignity. He is now under the necessity of waiting several weeks to make the attempt in Hamburg, where hitherto no obstacle has been found in such matters. The only reason assigned was 'They are Baptists—and an unacknowledged sect—and they could not be married.'"

**The First Baptist Church in Ohio.**—A correspondent of the Cross and Journal, says, that the first Baptist church in Ohio, or in the North Western Territory, was constituted in the year 1790, a short distance below the mouth of Little Miami, on the Ohio river, and six miles above Cincinnati. This church was then called "the Columbus church," but is now known by the name of "Duck Creek Church." It was composed of emigrants from Connecticut, New York, and New Jersey, and was organized by Dr. Stephen Gano, at that time on a visit to his father in Kentucky. John Smith and Daniel Clark were the first settled ministers of the North Western Territory. Elder Smith was the first pastor of the Columbus church. This church was for a while connected with the Elkton Association in Kentucky. —*Banner and Pioneer.*

**Laborers for the Vineyard.**—In the Hamilton Institution there are now two hundred and thirteen young men who are preparing for the duties of the ministry.

**Rev. Noah Hooper,** late of Woburn, Ms. has received and accepted the unanimous invitation of the First Baptist Church and society in Exeter, N. H. to become their pastor.

**Ordination.**—Brother W. T. Brantly, Jr. was ordained pastor of the Baptist church at Augusta, Ga., December 27th, his father, Dr. W. T. Brantly, of Charleston, S. C., aided in the services.

**Ordination.**—Ordained, in Billerica, 18th ult. Mr. George W. Ransom, to the pastoral care of the Baptist Church and congregation in that town. —*Sermon by Rev. Mr. Porter, of Lowell.*

### Revivals.

Brother FRANCIS LEFORD writes us, dated Hallowell, Me. Feb. 17, 1841.—  
"The Lord is doing a great work in some towns around us. West Gardiner is enjoying a powerful revival. We also have quite an interesting time in this place. Some souls have been converted, as we trust; and more are inquiring the way. May the Lord carry on the work to the glory of his name." —*Morning Star.*

**WATERBURY, VT.**—There is quite an awakening among professing Christians of all denominations in this town and vicinity; and there has been a number of conversions. Sinners are awakened to the subject and feel needy. They are in want, and the word cannot satisfy their wants. Christians are putting on the armor of God, and pointing them to the Lamb of God, who alone is able to sweeten the bitter waters of life, and satisfy the hungry soul. I am glad to see so many coming up to the help of the Lord. —*Ibid.*

**Rodnor, Ohio.**—Rev. J. N. Cox writes to the Cross and Journal, that a protracted meeting commenced in this place on the last Saturday in January, lasting one week. At the close, nine converts were baptized.

**Payetteville, N. Y.**—The Luminary of Feb. 18 says:—An interesting revival is now in progress at the Baptist Church in this village, under the labors of Rev. Mr. Kingsley. A protracted meeting has been in continuation for ten days, which is increasing in interest. May God speed the work, and spread the flame wider, and still wider, and still wider, until the strong holds of sin are all broken up.

A brother writing from Lawrence county informs us that there has been quite a revival in Symmes Creek Church, in that county. About 20 have joined them in three months past. Brother James Kelley preaches to them. Brother James Mitchell has removed to Virginia, and brother Felix Ellison has removed from Wheelersburg to Gallia county. —*Cross and Journal.*

We understand that brother Parr baptized fifteen last Sabbath, at Zanesville, and brother Miles five the Sabbath preceding. —*Ibid.*

The Baptist Churches in Brooklyn, and the sixteenth Church, the Olive St. Church, and the Church in Gold St. N. York, are said to be in a pleasing state of revival.

In a private letter from a member of the Gold St. church, it is stated that the Rev. B. M. Hill, is very popular, and that he renders his ministry exceedingly popular with the young people in that time honored assembly. A large number are evidently looking to the Lord, and an awakening is apparently taking place in the hearts of the members of the church.

**Rev. E. D. Fendall,** pastor of the Baptist Church, Cambridge, N. J., thus writes to the Editors of the Record, concerning the cause of religion in the field of his ministerial labors:—  
"We have just closed a meeting of days, which was owned of God, in the reviving of the church, and the conversion of sinners. Upwards of twenty persons presented themselves for prayer, eighteen of whom give evidence of being born again. I have baptized twelve, and others are expected at our next monthly meeting—of the number baptized, seven were Sabbath School scholars, their ages varying from 10 to 19 years. The work is still going on, several more are deeply concerned about their eternal state. "The Lord hath done great things for us, whereof we are glad."

**VERMONT.**—In the churches of Burke and Derby, revivals of considerable interest are enjoyed, and many other churches in the state are receiving frequent and large accessions.

In Elbridge, Western N. Y., a work of great interest is going forward, converts are increasing, and Zion is glad.

The Baptist Advocate says: From letters received we learn that a good state of religious feeling is beginning to prevail, to a greater or less extent in Oswego, Cayuga co., of this state, and its vicinity. More attention than usual is paid to public preaching, professors of religion are aroused to a sense of duty, and some few cases of conviction and conversion have taken place.

The Cincinnati Observer has the following paragraph:—

A brother in Crawfordsville, Ia., writes as follows: "There is more than ordinary religious interest in this place at present among almost all the different churches. A series of union meetings, between both divisions of the Presbyterian church, the Methodists, and the Missionary Baptists (as they are here called), have been conducted in the different houses of worship, alternately, every night for three weeks; and the interest still seems to be increasing. O that Christian brethren may be kept humble and prayerful and united. It is premature to speak of results at present."

### Revival in Ithica.

Ithica, Feb. 27, 1841.  
We are enjoying a gracious revival of the work of the Lord in this place at Ithica. The work seemed to commence on the first Monday in January, at the season of fasting and prayer. Since that time we have had religious worship every evening, with constant manifestations of the Divine presence and power.

The means which have been blessed, have been as usual, faithful preaching of the word, connected with affectionate personal appeals at the fire-side and from house to house. In preaching, we have for about two weeks, the services of Br. P. B. Peck, of Oswego, and for three weeks past, those of Br. Blain, of Syracuse. The good Lord graciously owned the labors of each, to the awakening and conversion of many.

In speaking of the work of household visitation, the pastor is happy to acknowledge that, in addition to the efficient aid of sundry members of the church, the assistance of Br. Eaton of Elbridge, and Br. Nickerson, of Cazenovia, in that department. Br. Nickerson was with us for a week; Br. Eaton about five weeks.

Scarcely had the church begun to humble themselves before the Lord, and to engage in personal effort from house to house, than it was manifest that the Angel of Jehovah went before us in almost every instance to mark out our path, and to prepare our way. The most hardened and careless seemed subdued at the warm appeal, or united in the promise that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

The work is still going on, and we see no reason why it should cease. We have received by baptism already forty-five, and expect to baptize more to-morrow, and every succeeding Sabbath, for a great while to come.

It is worthy of remark, that in the additions God has given us at this time, we already number thirteen men who are heads of families, and in ten cases of the thirteen, the wife came with the husband. There are but two or three instances in which any of the converts are under fifteen years of age; and it is thought there are none above thirty-five. Six Pedobaptists are among the baptized—three Presbyterians, and three Methodists. The whole number of conversions is between eighty and one hundred. To God be all the glory. —*N. Y. Baptist Register.*

### Communications.

#### For the Christian Reflector.

**Pro-Slavery double-dealing, and Persecution of Scripture.**

Whoever has been much conversant among professed Christians for a few years past, must have observed a certain class of individuals, who, when in company with the friends of the slave, appear very anxious to be thought abolitionists. For this purpose they are frequently expressing their abhorrence of the sin of slavery, and their anxiety that some way may be devised for its abolition; while at the same time, they are very cautious to avoid committing themselves, by any action on the subject. Could we see the same persons, in the presence of those who are opposed to the agitation of the subject, we should hear them denouncing the measures of abolitionists as fanatical and incendiary, and declaring that they have no fellowship, or sympathy with them.

This Janus-faced conduct, like any other species of deception, may succeed for a while, so as to deceive even the friends of the slave. But truth is great, and it will eventually prevail. Circumstances will sometimes occur which bring their principles to the test, strip them of their garb of falsehood, and expose them to the contempt of the community which they have labored to deceive. By their fruits ye shall know them. Let the subject of the exclusion of slaveholders from church fellowship, be brought up for discussion, and this class will soon show their fruit. It will be seen at once that their love to the slave has evaporated, and all their sympathies are centred on the side of the slaveholder. They are struck with horror at the thought of breaking fellowship with their dear southern brethren, and appear to be more willing to trample under foot the commands of the Savior, and pervert the scriptures of divine truth, than thus to express, in practice, their disapprobation of slavery. Although they admit that slavery is a great sin, yet they think that those who introduce the subject of abolition into the church, are guilty of a greater, by disturbing the peace of the church, and waking up the slumbering consciences of slaveholders, and their apologists; and they are more willing to withdraw fellowship from abolitionists than from slaveholders themselves.

And further, in order to shield them from exclusion, they adopt a principle, which, if carried into practice, would destroy every vestige of church discipline, and open wide the door of the church to every one, without regard to character, who might see fit to enter. For instance, they tell us we have no right to judge our slaveholding brethren; and, if this is true, then it follows by the same rule, that we cannot judge the horse-thief, the adulterer, or the murderer, but must receive them to our fellowship, whenever they offer themselves. They seem to forget that every tree is known by its fruit, and that where we see the bitter fruit of slaveholding, we may be sure that the tree is corrupt also.

Again, they tell us, "let him that is without sin, cast the first stone;" as though our Savior intended by this, to forbid his disciples to condemn any sin in others, until they were free from all sin in themselves, when at the same time, the scriptures assure them that there is no man that liveth and sinneth not.

Suppose that this was universally acted upon, and what would be the result? Every minister of the gospel (except such as believe themselves perfect) must shut his mouth, and instead of obeying the command of the Lord Jesus, to "preach the gospel to every creature," he must confine himself to the task of eradicating the evils from his own heart. Every

private Christian, instead of warning sinners to flee from the wrath to come, or exhorting his fellow Christians to faithfulness, must labor continually upon the beam in his own eye, and let sinners go down to eternal death, without a single effort to save them.

Perhaps this article may meet the eye of some, whose consciences tell them they belong to the class above described. If it should, let me ask such, a few questions, and let them answer them to God and their own consciences.

Do you profess to be a follower of the Lord Jesus? are you willing to have the scriptures explained, and obeyed in the sense which you have attached to them?

—Do you wish to have the ministry of the Gospel cease?—would you silence the voice of admonition and warning, and let corruption and vice of every kind find refuge in the bosom of the church? If you would do all this, you have only to continue in your present course, and so far as your influence extends, your end will be attained. But, on the contrary, if you desire the purity of the church, and the advancement of the Redeemer's kingdom in the world, cease to make the word of God a covering for sin;—be willing that the truth may have free course, whatever work of darkness it may bring to light;—seek the guidance of the Holy Spirit, and submit to his influences, and you will be led into the path of duty, raised above the fear of man which bringeth a snare, and be prepared to shine as lights in the world; and then God will be glorified, and the whole human family benefited through your instrumentality.

CEPHAS.

#### For the Christian Reflector.

### Sabbath School Answers.

The following question was proposed to a young class in our Sabbath School.—*Why is Christ called a rose?*—And the next Sabbath it was answered before the School in the following manner. 1. The rose is very beautiful. Christ was so. In him we see all the beauties of the Godhead bodily.

"Nature, to make his beauties known,

Must mingle colors 'neath her own."

Inference drawn.—Those who have plucked "the rose of Sharon," would better adorn themselves, if they would wear this rose in its meekness and beauty, and artificial roses less. 2. By another.—The rose is fragrant and perfumes the air for a distance around. There came from Christ more than a pleasant fragrance—a saving *halm* and those who make Christ their center, and who are in fellowship with him, and saving influence be felt in every place in which they live—in every circle where they move.

Again, if a rose be placed in a box or trunk for a short time, its perfume may be enjoyed for a long time after the rose is taken away. So Christ was laid in a tomb and this took away his loathsomeness and left a long perfume. Inference drawn.—Those Christians should not be afraid to die, and lie down in that place made so fragrant by "the rose of Sharon and the lily of the valley."

A SABBATH SCHOOL TEACHER.

#### For the Christian Reflector.

### Rest for the Barbers.

"The Sabbath was made for man" and it is adapted to the wants of his nature. All who live in New England know something of its worth. To the religious man it is a happy day both for the rest it brings from labor and the opportunities it affords for worship and self-cultivation. To the business man, and every other class of men, the refreshment which body and mind require after the work of the six other days. But there are some, who desire to use the day for rest and worship, and are required by usage, to make it a day of work. Of these are the Barbers—a useful class, deserving well of their employers, and willing faithfully to serve them.—But they would not have their privilege as others enjoy of disposing of their time on Sunday according to their own views of right. They would willingly labor late on Saturday evening to secure the rest of Sunday free from intrusion. Will not the public approve of their closing their Shops on that day in consideration of their obliging and faithful services on other days? One of their number in our village now works but six days in the week, and conscientiously refuses to open his shop on Sunday. The others would rejoice in hearing the approval of their employers in the same practice.—Shall they not have it?

The way to bring about the change proposed above is very simple and easy. Let the Barbers make up their minds that they will reverence the Lord's day—that they will in no case open their shops on that day—and they will find no difficulty in arranging matters with their customers.

### General Intelligence.

#### Foreign.

**SIX DAYS LATER FROM EUROPE.**—The steam ship President arrived at New York on Wednesday, bringing papers to the 10th ult., from which we gather the following items:—

The receipt of New York papers in London by the packet ship Cambridge, with the correspondence between Mr. Fox and Mr. Forsyth, with regard to the arrest of McLeod, caused much talk and excitement.

The Times predicts the most serious national consequences from this affair, which was brought home to bring to favorable notice, and to the Earl of Mountcashell. The former asked Lord Palmerston whether the government had taken any, and if so, what steps, for the protection and liberation of Mr. McLeod? Lord Palmerston replied that the Government had sent certain instructions but till the conclusion of the correspondence was received it would be impossible to send any instructions, and that he was not prepared at that time to state formally what those instructions were.

The Earl of Mountcashell asked similar questions of Lord Melbourne in the House of Lords, to which similar answers were given, stating also that the people with the power claimed by other sovereigns, even by those which had been considered most purely democratic, we shall find a most essential difference. All others lay claim to power limited only by their own will. The majority of our citizens, on the contrary, possess a sovereignty, with an amount of power precisely equal to that which has been granted to them by the parties to the national compact, and nothing beyond.

We admit of no government by Divine right; believing that, so far as power is concerned, the beneficent Creator has made no distinction among men, that all are upon an equality, and that the only legitimate right to govern, is an express grant of power from the governed.

As to the question of the proposed negotiations for the extradition of the Chinese and the appointment of Admiral Elliot to command upon the coast of China, we are not prepared to say whether the negotiations will be successful or not. The negotiation with the Emperor of China does not appear to have made any progress, nor the approach of Admiral Elliot to the Chinese capital to have, as yet, produced any other result than the dismissal of Commissioner Lin from the governorship of Canton, and the appointment of his successor, of Keshan, who is commissioned to settle matters, and is supposed to be as much opposed to intercourse with foreigners in Lin.

Admiral Elliot was still at Chusan, which place had been found extremely unhealthy. Out of 3650 British troops landed there, only 2036 were fit for duty, chiefly owing to bad diet and want of fresh meat. The number of deaths is stated at ten per week!

The Admiral was expected to leave for Canton about the middle of November. The British Naval force consisted of twenty sail of pennants exclusive of steamers.

**MEMORIAL OF LIN TO THE EMPEROR.**—Lin, in a memorial to the Emperor, among other things, confesses his crimes and begs for mercy; at the same time he asks the Emperor to free him in the present crisis; after suggesting that the Chinese ought to build ships after European models, and cast cannon, he goes on to say, the English forces at Chusan have been so much bewildered and reduced by death and sickness, they will soon be obliged to evacuate it, and submit. In conclusion, he hints at the probability of difficulties between the English and other nations on account of their interference with the trade of foreign nations, and he considers this favorable for the Chinese.

**FROM AFRICA.**—The barque Hobart has arrived at New York from Monrovia. The N. Y. Commercial says:—

"Captain Parsons, who is now at our elbow, gives us the most distressing account of the health of the inhabitants and the general prosperity of the colony. The Hobart brings sugar and coffee. Capt. P. says that one coffee tree produced 18 lbs. while a fair crop in the West Indies, were in the present about a pound and a quarter. It is believed that the trees in Africa will average 9 lbs.

The following is an extract of a letter published in the Commercial, from which it would appear that a blow has been given to the horrible slave traffic:—  
"Slavery hereabout is on the decline. Gallinas taken from the slaves, and property to the amount of about £150,000 sterling destroyed! A general license of four hours was proclaimed, and during that time the natives were busy. This generosity on the part of the British officers induced the head men to deliver up the slaves. Cannot also have treated with the British men-of-war, and promised to give up the horrible traffic; you see that the most extensive slave marts on this part of the coast are broken up."

**From New Grenada.**—We learn from the N. Y. Express that an arrival from Carthagena, has brought intelligence that the whole country of New Grenada is involved in a civil war. Fifteen provinces out of twenty have decided for a Federal Government, and have collected and sent troops to the mountains of Bogota, to compel the Central Government there to come to terms. The Government has concentrated all its forces near Bogota and is determined not to yield to the wishes of the revolting provinces. Gen. Herrin is carrying on the operations for the Government, aided by Gen. Thomas Gonzalez; and Gen. Caimano, General Siveras, Col. Gonzales and others, for the provinces. Panama will separate from the rest of New Grenada.

Intelligence has been received in Philadelphia from the British West Indies, stating that orders had some time since reached the islands from the Home Government, that 25,000 colored men were to be disciplined as soldiers, in addition to the ordinary colored militia and regulars of the island.

### Domestic.

#### President Harrison's Inaugural ADDRESS.

Called from a retirement which I had supposed was to continue for the residue of my life, to fill the Chief Executive office of this great and free nation, I appear before you, fellow citizens, to take the oath which the Constitution prescribes as a necessary qualification for the performance of its duties. And in obedience to a custom coeval with our Government, and what I believe to be your expectations, I proceed to present to you a summary of the principles which will govern me in the discharge of the duties which I shall be called upon to perform.

It was the remark of a Roman Consul, in an early period of that celebrated Republic, that a most striking contrast was observable in the conduct of candidates for offices of power and trust, before and after obtaining the suffrages of the people. In the latter case the pledges and promises made in the former. However much the world may have improved, in many respects, in the lapse of upwards of two thousand years since the remark was made by the virtuous and indignant Roman, I fear that a strict examination of the annals of some of the modern elective governments, would develop similar instances of isolated conduct.

Although the fat of the people has gone forth, proclaiming me the Chief Magistrate of this glorious Union, nothing upon their part remaining to be done, it may be thought that a motive may exist to keep up the delusion under which they may be supposed to have acted in relation to the exercise of power and opinions; and perhaps there may be some in this assembly, who have come here either prepared to condemn those I shall now deliver, or, approving them, to doubt the sincerity with which they are uttered. But the lapse of a few months will confirm or dispel their fears. The outline of principles to govern, and measures to be adopted by the people with the power claimed by other sovereigns, even by those which had been considered most purely democratic, we shall find a most essential difference. All others lay claim to power limited only by their own will. The majority of our citizens, on the contrary, possess a sovereignty, with an amount of power precisely equal to that which has been granted to them by the parties to the national compact, and nothing beyond.

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**Rate Becoming Taper.**—A gentleman at Philadelphia, going into his cellar for the purpose of drawing some ale, found three immense rats sitting on one of the barrels, and putting their tails down through the bung hole, and afterwards licking them. Like some other tapers they certainly discovered great ingenuity in getting at the "liquid" that they loved.

**Capt. Charles W. Morgan** has arrived at Charleston, and taken the command of the Navy Yard, in place of Com. Downer.







## Poetry.

From the Vermont Telegraph.  
Stanzas for the Times.

Christian—rouse thee—morn is breaking  
O'er the eastern hills afar;  
Nations from their sleep are waking,  
Yonder gleameth Bethlehem's star—  
Millions now have caught its ray,  
Herald of a glorious day.

Where the Irrawaddy rusheth  
Dark through Barmah's vale of woe;  
Where the mighty Indus gusheth  
From Himalah's hills of snow;  
Where the spicy breeze is blowing  
Warm from Ceylon's lovely isle;  
Where by Thebes' grey columns, flowing,  
Rolls the deep and turbid Nile;  
There through night's departing gloom,  
Mind is bursting from its tomb.

Joy! the clanking chain is broken,  
Where the bright isles gem the sea;  
There, in anemones sweet, unbroken,  
Swell the voices of the free;  
There in every happy dwelling,  
Child and mother none may part—  
Fountains deep of love are swelling  
Up from each of loving heart;  
India's millions, none can harm,  
Neath her waving groves of palm!

Where the tyrant's foot is pressing  
On the bondman, strong as ever,  
And the mother is caressing  
Her dear babe—to part forever!  
And the gory lash is twining,  
By the blue Savannah's wave;  
And the Godlike soul is pining  
Yet within its living grave.  
There an earthquake voice is breaking  
On the startled ear of night;  
There a slumbering world are waking,  
Nerved and girded for the fight;  
Yet no battle trumpet soundeth  
O'er the green wild hills afar;  
Yet no fiery courser boundeth  
Onward to the fields of war—  
Yet no flashing sabre beameth,  
Mid the groan and battle shout—  
But a mightier weapon gleameth,  
Burning words and glowing thought;  
Truth and Error in the strife  
Grapple now for death or life!  
Brandon, Feb. 1841. W. G. N.

## Religious Miscellany.

From the New York Observer.  
The Suicide and the Universalist.

The pastor who would be faithful to his vows and still preserve the friendship of men, is often tried severely. Duty and interest, conscience and inclination frequently come in conflict, and he does well who finds grace to stand by his Master, come what may.

One of the sorest of these trials in my experience was a call to preach the funeral sermon over a man who had committed suicide. The miserable wretch who had thus introduced himself prematurely into the presence of his Judge, had been a man of respectability, and except for his own recklessness and madness might have been a comfort to his family and friends. But he went the way of thousands—the broad road of impenitence was more inviting than the narrow path of virtue, and he rushed into it dragging along with him the prospects of his family, and making wreck of his little property, his character and health; and plunging from one depth of misery to another still deeper, he took at last the fatal leap into the bottomless pit. It was the natural and expected end of his profligate career. He was found hanging in his barn, and his family, thought shocked at the discovery, were doubtless relieved of a burden and curse when a husband and father was brought in dead.

A neighbor of his, a noted Universalist and reviler of all gospel ministers, came to me with the request that I would preach a sermon at the funeral of this wretched suicide. It was a novel request—it was usual to bury such persons without public notice—certainly very unusual to have a sermon at the funeral, and it was strange that this leading Universalist, whose principles were well known, should come to one whose views were like mine, to find a preacher for the occasion. But his object appeared evident. He knew that ministers are usually tender of the feelings of surviving friends; that they are disinclined to speak of the future state of those who die impenitent, and it was then clear, and I never had reason to question the conclusion, that he wished to put me under the necessity of covering over the doom of the suicide, that he might boast that a preacher of eternal misery would not dare to bring his creed to the test of actual experiment. The Universalist knew that if any man went to hell, that poor wretch who lived a drunkard and died by his own hand had gone there; and he knew that if it was right to speak of impenitent sinners perishing, it was right to speak of this suicide as lost. If therefore, the preacher should only in general terms present his views of truth, and in tenderness to the feelings of others and impelled by a desire, more or less common to all, not to give offence, should propose smooth things to the assembly, the Universalist leader would have whereof to glory, and would be cunning enough to make the most of the opportunity. I readily consented to perform the desired service, and as there was but little time left for preparation, I set about the work without delay. The difficulty of the position embarrassed me, and I began to regret that the task had not been assigned in Providence to some one else. But the path of duty was plain, and seeking grace for the day, I determined to walk in it and leave the consequences to him who knows the end from the beginning.

The passage that first suggested itself was seized upon as the most appropriate theme of remark and having, by study and prayer, made ready for the work, I went to the house of death, not mourning, to deliver the message. The few seats that could be furnished were soon filled, and the Universalist chose a position a few feet in front, and fixing his attention, stood up straight before the speaker. After prayer I announced the text, "Rev. xxi. 8; But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." I may not speak of the

sermon, but the text was a thunderbolt. It needed no sermon. The unbeliever was there and his doom was pronounced with that of the murderer. He seemed confounded at the very announcement of the subject, and the triumph of the truth over his intended boasting was complete. It was natural from such a text to define the characters mentioned, and to follow them to their own place; to show that even for sinners salvation had been provided, but as its offers were always conditional, those only could be saved who complied with the condition; that life was the period of probation and as death leaves us, judgment and eternity will find us; that he who lived a life of besotted sin and died in the act of murder, left the strongest of all possible evidence that he had never accepted the terms on which salvation was offered, and therefore it was impossible to believe that he had by the means of a halter hastened his admission to the kingdom of God in heaven. The very thought was revolting, and common sense as well as religion rejected the belief that such a sinner, unrepentant and unbelieving, with the blood of his own soul on his hands, was now rejoicing with the spirits of the just before the Lamb. To this truth, the assembly assented almost audibly, and following up the impression evincently made, I came to the conclusion that if one sinner is lost, *Universalism is a fable*; but that had just consciously admitted that the self-murderer could not be received into heaven, and therefore the inference was inevitable that there is a hell for the ungodly. This being settled, it was only necessary to consult the Bible to find who are in danger of this lake of fire which the text declares is the second death. And the word of God includes all thus exposed under one condemnation: "He that believeth not shall be damned." There were many unbelievers before me, "condemned already," and with the evidence almost palpable to the senses, pressing their consciences, I besought them to flee from the wrath to come.

I have always had abundant reason for gratitude that I was thus enabled to declare the whole counsel of God, in an hour when the tempter urged me to conceal the truth from the fear of men, and have put these facts on record for the encouragement of others in a similar strain.

## A VILLAGE PASTOR.

I will think about it.  
Well that is better than nothing, for thought often begets feeling, feeling conviction, conviction conversion, and conversion leads to God. You will think about it! And is that all you will do? Had you mountains of gold or hills of silver, they would be lighter than vanity, when balanced against the value of the soul. Its price is above rubies, whether it is measured by the cost of its redemption, the eternity of its duration, or its boundless capacities of pleasure or pain.

Had you half a million at stake, and it were doubtful whether you would gain or lose it, would you do nothing but think about it? Or were you invited by an angel to spend next week in heaven, there to eat of the tree, and drink of the water of life, there to behold uncreated glory, and sing the "new song," would you do nothing more? You have more than half or a million at stake, and the probability is that you will lose all. Next week you may be a glorified spirit or a spirit lost; and all you will do is to think about it!

Felix did just so. He thought while Paul preached—he thought after he sent him away—and he thinks still. O, could you hear him think—"How have I hated instruction and despised reproof!"

And so did the rich young man. Christ told him to sell what he had—to give to the poor, and follow him. But he thought of his morality—of his money, and went away sorrowful. He went away to think, and he is thinking yet.

And there was another rich man who thought. He thought about his farms, and his fruits—of pulling down his small barns and building greater. He thought of much goods and of many years—of ease, of eating, and drinking, and being merry. And he thought of his soul just enough to promise it what was not his own—just as Satan promised Jesus. And God thought to call him a fool, and to demand his soul that very night.

And you will think about it! I know you will. But when? While it is an accepted time, and a day of salvation? While God calls, Christ invites, the Spirit strives, and conscience warns—while—

"Mercy is found and peace is given?"  
When? When disease has turned your cheek pale; dimmed the lustre of your eyes, weakened, if not destroyed your mind, and is fast cutting the cords of life?

You will think about it. I know it. And I wish you to do it while thought may be of some avail. A convict, on being removed from one prison to another, was asked how he liked his new home. Not at all, was his reply. Are you not treated with kindness? Yes, then. Why not like it? Because I am allowed to speak to no one. I go to the table and sit and think. I get about my work all day and think. And at night the iron door shuts me in my solitary cell to think! think! think! and I cannot endure it.

Ah! he should have thought, before an iron necessity compelled him to do so. And so should you think seasonably, and act too. It will be as thinking in the prison of despair.

"Death at the farthest can't be far;  
Ah! think before thou die."

Journal and Luminary.

## Hints on Visiting.

It may be that you are fond of visiting, and visits not made too frequently are good things, for we are all social creatures, and cannot be happy alone; but, whom do you visit? If you visit the wise you will "become wiser," and wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding." If you visit the foolish, you will be sure to increase in folly, for "he that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Prov. xiii. 20. Perhaps you may visit the rich; but if so, have a care, for you are treading in "slippery places," if you do not keep pace with them in expenses, they will despise you; and if you do, you will soon have reason to despise yourself. If you visit the rich, let your visits be "few and far between," and if a proper opportunity occur, in a respect manner and kind-hearted spirit, "charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy," 1 Tim. vi. 17.

Perhaps you visit the gay; but here, again, you must be careful, for gaiety is catching as the

plague, and it may unfit you for the more sober duties of common life. If I were to ask whether you spent as much time on your knees in communion with God, as you do before the glass in preparation to meet your fellow-creatures, you might not like to answer the question; but remember that God knows how the matter stands with you in this and all other respects.

But whether you visit the wise, the foolish, the rich, or the gay, I do hope that you "visit the fatherless and widows in their affliction," James i. 27; that you tenderly pity and relieve them as far as you can. "It is better to go to the house of mourning than to go to the house of feasting." Eccl. viii. 2. In our visiting, we should not only bear in mind our present pleasure, but our future profit; and though it may flatter our vanity now, to think we have visited those above our situation, it will be abundantly better, at a future period, to hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me;" I was in prison, and ye came unto me; for "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," Matt. xxv. 34-40.

But having asked you whom you visit, let me now ask, who visits you? for if care be required in visiting others, the same care is requisite in being visited by them; therefore, again I ask, who visits you?

It cannot be desirable to be visited by the foolish, and it is better to be visited by the wise, than by the rich or gay; for the former will leave something behind them worth possessing, while the latter, if they deprive you of nothing else, will be sure to take away a portion of your time and your means.

If the aged visit you, they may benefit you by their experience; and if the young visit you, you may benefit them with yours. Let your visitors be such as are likely to do you good, or such as are likely to receive good from you.

No doubt you have unwelcome visitors, such as your landlord on quarter-day, if you are not ready for him; the tax-gatherer, when you are in arrears with him; and perhaps a neighbor, to solicit a trifle for some one in distress; but you must make the best of these visitors, for your landlord has a right to his rent, you count to pay your fair share of the taxes, and charity is a virtue that no Christian should live without exercising.

You are visited too, at times, no doubt, with afflictions, losses, vexations, disappointments, and bereavements; but if you enjoy the advantages that others enjoy, it is hard that you should endure the afflictions that others endure? Earthly trouble is not easily borne without heavenly assistance; but if we could discern invisible things, every true believer would see the hand of his heavenly Father weighing into his hand, even to the scruple, the joys and sorrows that he requires, and cannot do without.

Among your visitors do you reckon profitable and religious publications? and if so, do you derive any advantage from them? Does their tone suit you, their science instruct you, their information interest you, their morality do you good, and their piety draw you to the consideration of heavenly things? If not, there must be something wrong in them or in you. But, lastly, have you been visited with His presence, compared with whom earthly things are as dust and dross? Has "the day-spring from on high" Luke i. 78, visited you? and can it be said by you and your household, "The Lord of hosts hath visited his flock," verily, "God hath visited his people?"—Old Humphrey.

## Adaptation of the Gospel to the Human Character.

There are many high and heavenly things announced to us in the New Testament. And there are earthly things, too, such as the hidden things of the heart, for the full disclosure of which the eye of conscience must be opened, that we may perceive how truly it is that the Bible tells us of our wayward and wilful alienation from God—and how righteously therefore He may hold us in the light of everlasting outcasts from the place where his honor dwelleth. It tells us of a great disruption that took place between earth and heaven, and points out the way in which a connection again may be established between them. We may look to those lofty announcements with the eye of scholarship—we may survey in all its parts and varieties that doctrine which has been brought forth to our view from heaven above; and even delight ourselves with the symmetry and the firm connection of all its articles—we may weigh the import of every verse by the lexicon; and looking on the face of the record, be the most skilled of all theologians, in the system of truth which it unfolds to us. But that our Christianity should become a matter of home and practical exercise, instead of distinct speculation; or rather, that besides its doctrinal, we may obtain a view of its experimental evidence also, we must look to one side of the disruption; as well as to the other—and if by the eye of conscience we are made to see ourselves, while by the eye of a simple perusal we see the word of Him who hath spoken to us from heaven; then, as if by the light of immediate revelation, may we be made to recognize, in the adaptation which obtains between heaven and earth, and that doctrine which we indeed have broken loose from God; but that this is the way in which the old alliances between earth and heaven will again be cemented. The conviction is imparted by what we see of the celestial part unfolded in the Bible so tallying with what we know of the terrestrial part that lies in the recesses of our own conscience.—This is a conviction which does not wait on the tardy processes of human criticism—and while the laborious commentator has gazed for years upon the record, and never felt the force of its personal application, the simple peasant who knows himself a sinner, has found out the adjustments of Scripture, with all the moral and spiritual necessities under which he labors; and so, without one ray of guidance from the literature of the schools, does he rejoice in his Bible, and has embraced its promises, and most rationally believes in the truth.

Thus, where there is a sense of guilt, a bare statement may do immediately what without that sense, cannot be done by the most ingenious and well sustained demonstration. The Gospel thus finds credence and acceptance, when simply expounded among simple hearts, who practically are in earnest, which is vainly attempted by a laboring and ambitious oratory among men whose fancies have been regaled, and whose feelings have been moved, and all whose reasonings faculties have been put on the play of

their most congenial exercise, while their consciences are in profoundest dormancy. Such men require a stream of argument or the flashes of imagery, to keep them awake. The insipidity of a naked statement has no charms for them.—Were it the statement of their deliverance from that which they actually dreaded, they would feel an interest, but they have no dread, and therefore they seek not for deliverance. We stand not in need of any literary attraction whatever, to secure a welcome admission to the offer of a discharge from the debt which oppresses us, or of an unfailing cure for the disease under which we labor. But take away our personal interest from such a communication, and that our attention may be engaged, there must be the exhibition of proofs and principles and processes of reasoning.—In the same way the doctrine of the atonement may either be augmented in the terms of a simple affirmation, or it may be stated in the terms of a simple application. The argument may be listened to and liked by men who feel no personal application. The statement may lodge, and with the power of its own inherent evidence, in the bosom of men, who see the lineaments of truth in a doctrine, which bears upon it so many traces of correspondence with the needs, and the fears, and the aspirations of a nature which they knew to be undone. Thus faith standeth not in the wisdom of man. The power of demonstration which might make us converts to the philosophy that he expounds will not make us converts to the Gospel which he preaches. Conversion to the truth as it is in Jesus, does not lie in the understanding being reached by a train of deductions; but it lies in the conscience being reached by the assertion of the naked truth. To preach the Gospel is not to argue, but to proclaim it. The bare proclamation of it often has been followed by the immediate belief of it, and it may be so still. The mere utterance of what the Gospel is, frequently of itself has prompted the firm conviction that the Gospel is true. The moment that it was apprehended as to the meaning of it, by the authority of an evidence that was instantly and powerfully felt, it has hidden an acquiescence in the truth of it. There may be a something without, that so responds to the moral constitution within, and that correspondency may be so close, and so complete in all its adaptations, as to impress most rationally the belief of its being a true doctrine.—That is the grand engine of Christian proselytism. It is not by the wielding of the arguments of subtle controversy, or by playing the analogies of skillful and varied illustration, that any effectual conviction is carried. It is by simply promulgating the doctrine and confiding the acceptance of it to the way in which it meets, and is at one with the knowledge that a man has of his own heart, and the sense by which he is touched with his own necessities. He cannot but award his confidence to a statement, which, however unaccompanied it may be with reasoning, reveals to him the intimacies of his own bosom—and thus Christianity commends itself to the acceptance of its disciples, not through the medium of lengthened argument or lofty erudition; but simply through the Word brought nigh unto them, and the manifestation of its truth unto their conscience.—Dr. Chalmers.

## "Our Missionaries Corrupted."

A correspondent, whose opinion we highly value, thinks that the statement we copied from the *Vt. Telegraph*, last week, under the above head, does injustice to Br. C. R. Kellam, a missionary among the Indians. He attributes the sending back of the *Telegraph*, to the *Post Master*, instead of Mr. K., as this missionary is at present laboring at a distance from the office to which the paper was sent. Mr. K. is not a missionary of the Baptist Board of Foreign Missions, but is supported by the government.

Will brother Murray take due notice of this matter?—*Christian Reflector*.

"The above head," mentioned by the *Reflector* must have been given by the editor of that paper. The *Telegraph* gave the article no head.

"I attributed the sending back of the *Telegraph* neither to one person nor another. I only stated the fact that 'the communication was in one hand writing, the signature in another,' and expressed a desire to know the authorship of the communication, asking to be informed if such a request came from brother Kellam. Surely all this does no 'injustice' to any one."

By the way, allow me to inquire whether the correspondent of the *Reflector* speaks advisedly, when he "attributes the sending back of the *Telegraph* to the *Post Master*?" Does he affirm or guess?

But the most interesting item of the foregoing paragraph, is the information it gives that the government of the United States support this missionary! Here is a key to the prohibition of the *Telegraph* to him.—This missionary to the Indians is supported by the government which is carrying on war against the Indians. The same government sustains slavery. The *Telegraph* opposes both war and slavery, which is a sufficient reason why the government should prohibit the *Telegraph* to war and slavery? Why, then, does not the government take away the bible from its missionary? o. s. n.

## Vt. Telegraph.

A Minister Runaway.—The following notice is from the Augusta (Ga.) Constitutionalist, of Oct. 23d, 1840. The man who thus makes merchandise of the servant, would not hesitate to make merchandise of the Lord. Yet, what is there here more than the regular operation of the system? A minister of Christ is made merchandise of, and goaded by intolerable oppression, or perhance, led by a desire to preach the gospel to his poor oppressed brethren, departs from his oppressor, and is forthwith pursued by an outcry, as if he were a criminal, and a reward offered for his apprehension and commitment in the common jail, so that the oppressor may get him once more into his power! Do we live in a heathen clime? Are we a civilized people? Or is this the work of some idolatrous chief of a barbarous people?—*Mass. Abolitionist*.

Reward. A suitable reward will be given for the apprehension and lodging in jail, so that I may get him, of my negro man BILLY, commonly known as Will Bruener, a stout fellow, about six feet high, high cheek bones, large mouth, and an exhorter in the church. Inform England Campfield, Esq., Augusta.

HENRY B. HOLCOMBE.

The French Government has forced a treaty upon the government of the Sandwich Islands, by which Popery is to be admitted free of duty, and brandy at a duty not exceeding five per cent ad valorem. Thieves and tapers are becoming as plenty in Honolulu as swine in the street.

Mr. Hiram Wilson says, about one thousand colored Americans have emigrated to Canada the past year! being a loss to slaveholders of at least \$700,000. Mr. Wilson has traveled 3680 miles, during the year, distributing bibles and tracts, and forming schools among these fugitives from American slavery. There is a prospect that the government will soon give lands to these emigrants.—*Vt. Telegraph*.

A fat bull was lately slaughtered at South Kingston, R. I. in the stomach of which was found a two bladed pocket knife, one blade of which was open, sticking in the side of the stomach. The knife was recognized as the property of a maiden lady in the neighborhood, who was much rejoiced at finding it again.

Mr. Cunard, it is stated, talks of establishing a steamer every week from England to Halifax.

## Bank Note List.

Corrected by Geo. F. Cook & Co. Exchange Brokers, No. 29 State Street—opposite the Merchants' Bank.—Feb. 24.

MAINE.	
Bangor Commercial	4 5 per ct. dis.
Merchants', do.	4 5 do.
Calais Bank	6 4 do.
Washington County, at Calais	6 7 do.
Stillwater Canal, at Orono	25 do.
City Bank, Portland	10 do.
Westbrook Bank	2 do.
Georgia Lumber	5 do.
Frankfort Bank	50 do.
Globe Bank, Bangor	— do.
Oxford Bank, at Fryburg	frud.
Bangor Bank, at Fryburg	closed.
Bank of Old Town, Orono	no sale.
Danverscott Bank	charter expired.

## NEW HAMPSHIRE.

Wolborough Bank	80 do.
Coacod Bank	3 5 do.

## MASSACHUSETTS.

Commonwealth Bank, Boston	10 15 do.
Chelsea	80 do.
Farmers & Mechanics Bank, S. Adams	80 do.
Nahant	80 do.
Middlesex, Boston	15 20 do.
Middlesex, at Cambridge	3 5 do.
Fulton Bank, Boston, redeemed at their counter.	
Norfolk, at Roxbury, redeemed at their counter.	
Roxbury, at Roxbury	frud.

## RHODE ISLAND.

Scituate	20 do.
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## VERMONT.

Bennington	3 5 do.
St. Albans	3 5 do.
Manchester	2 4 do.
Essex, Guildhall	80 do.
Bank of Montpelier	3 5 do.

## CONNECTICUT.

Housatonic Rail Road Co.	2 do.
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Bank Notes, New York City	
do. State of New York	1 4 per ct. dis.
do. State of New Jersey	1 do.
do. City of Philadelphia	1 do.
do. City of Baltimore	2 do.
do. District of Columbia	4 do.
do. Virginia	3 4 do.
Old United States Bank Notes	4 1 do.
drafts on New York	par 1 do.
do. on Philadelphia	4 do.
do. on Baltimore	11 2 do.
do. on Richmond	2 2 1/2 do.
do. on Charleston	11 2 do.
do. on Savannah	4 1 1/2 do.
do. on Augusta	5 1 1/2 do.
do. on Cincinnati	5 6 do.
do. on Nashville	8 1/2 do.
do. on St. Louis	6 do.
do. on Mobile	5 1/2 do.
do. on New Orleans	2 1/2 do.
Exchange on England	84 84 premium
Spanish Doubloons	16 00 16 25
Mexican do.	15 60 15 65
Sovereigns	4 85 4 87
American Gold	1 1/2 adv.

## Butter, Butter.

1,500 lbs. Prime Vermont BUTTER, just received and for sale low by JOHN RICE & CO. Also, on hand as usual a first rate assortment of FAMILY GROCERIES, which we offer at reduced prices. At the corner of Main and Thomas Streets, Feb. 17. 3w7 Worcester.

## New England Truss Manufactory

THE subscriber continues to manufacture Trusses of every description at his residence, at the old stand, opposite No. 264, No. 305 Washington street, Boston (entrance in Temple Avenue, up stairs.) All individuals can see him alone, at any time at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons for the last five years; all may rest assured of relief who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call on him.

The public are cautioned against the many quacks who promise what they cannot perform. He is now able to decide after examining the rupture, what sort of truss is best to adapt to all cases that occur; and he has on hand as good trusses, and will furnish any kind of truss that the patient desires. Any person who purchases a truss at this establishment, if it does not suit, can exchange until they are well suited, without additional charges.

F. F. manufactures as many as twenty different kinds of trusses, among which are all the different kinds similar to those that the late Dr. John Benth of this city formerly made, and all others advertised in Boston, together with the patent elastic spring truss, with spring pads; trusses without steel springs; these give relief in all cases of rupture, and in a large portion, produce the perfect cure, they can be worn day and night; improved hinge and pivot truss; ambulatory spring trusses, made in four different ways; trusses with ball and socket joints; trusses for Protrusion Auri, by wearing which persons troubled with a descent of the rectum can ride on horseback with perfect ease and safety. Mr. F. makes trusses for Protrusion Uteri, which have answered in cases where pessaries have failed. Trusses for the cure of the rupture of the diaphragm, which have answered in cases where they can have no other relief; after a fair trial, they can exchange for any of them; Dr. Hall's, Read's, Sprat's, Russell's do; Salmon's ball and socket; Sherman's patent; French do; March's improved truss; Hatter's, do; and the single, single, Stone's trusses; also, trusses for children of all sizes.

Any kind of trusses repaired at short notice and made as good as when new.

Ladies wishing for any of these instruments, will be waited upon by Mrs. Foster, at the above place.

The subscriber makes and keeps on hand, steeled shoes for deformed and crooked feet, and is doing the every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the manufactory.

He, likewise, informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—being a physician, and young persons do not want their cases known. JAMES FRANKLIN FOSTER.

Boston, November 1, 1839.

## CERTIFICATE FROM DR. WARREN.

Having had occasion to observe that some persons afflicted with Hernia, have succeeded much from the use of a skillful workman, in accommodating trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster, to supply the deficiency occasioned by the death of Mr. Benth. After some minutes of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren and to the public, as a person well fitted to supply their wants in regard to these important articles.

JAMES FRANKLIN FOSTER.

Plymouth, Nov. 1, 1839.

I hereby certify, that I have, for several years past, been in the use of Mr. Foster's Truss for Inginal Hernia, and find it to answer every desirable purpose, and consider it far preferable to any other which I have employed.

JAMES FRANKLIN FOSTER.

Boston, March 10, 1840.

I hereby certify, that I have known Mr. James F. Foster several years last past, and have frequently employed him in the construction of Trusses and apparatus, for my patients and have always found him ready, capable, and faithful, and equal to the occasion for which I have employed him.

JOHN RANDALL.

July 27.

## Furs!! Furs!! Furs!!!

FOR the approaching season, Just Received and for sale at NATH'L TEAD'S, One door North of the Post Office.  
500 Lynx, Jonnet and Swandown Skins—Angora and Plush—Siberian Squirrel Gray and White Cooney Rabbits, for Ladies' Trimmings—Hose and Muffs.  
Gents' Super Outer, Fur Seal, Nutra, Musk and Seal Caps.  
Outer, Nutra, Russia Dog, Fine Seal and Jonnet Skin for Gents' Coat Collars.  
375 No. Buffalo Robes.  
Hats of every variety and of the latest Fall Fashion.  
Cloth and Velvet Caps.  
Ladies' and Gents' Gloves of every description.  
Worcester, Sept. 30. 410

## NORWICH AND WORCESTER RAIL ROAD.

RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.

THE NEW YORK STEAMBOAT TRAIN now leaves Boston at 4 o'clock, P. M., and Worcester every except Sunday, at 6 o'clock, P. M., and arrives at New York at 8 1/2 P. M. Returning, will leave New York at 6 A. M., and Worcester every morning, except Sunday, on the arrival of the Steamer from New York.

## ACCOMMODATION TRAINS.

Leave Norwich at 6 A. M. and 4 3/4 P. M. daily, (except Sundays.) Leave Worcester at 9 1/2 o'clock A. M. and 3 3/4 P. M.

Passengers leaving Boston at 6 A. M., or 1 P. M., or Springfield at 6 A. M., or 12 P. M., can proceed directly to New York, or leaving Norwich at 6 A. M., can proceed